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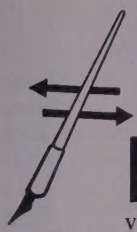
COVER: Children of migrant workers at cabin, Fresno County, Calif.

EDITORIAL



BINGO, RAFFLES AND LOTTERIES are forms of gambling. Their primary appeal is to the desire of participants to obtain something of value at less than market price through the operation of chance. When employed as a means to finance churches, charities or other community activities, this appeal is frequently combined with appeals for generosity and concern for worthy causes. It may be difficult or well nigh impossible, short of psychoanalysis, for an individual to know by which appeal he is primarily motivated when he participates in games of chance for the benefit of churches or charities.

All churches teach that love for God and one's neighbor should constrain Christians to give freely and sacrificially without thought of personal gain. Bingo parties and automobile raffles operated for a churchly profit are undesirable methods of financing because the faithful are less than certain that their participation is a sacrificial expression of personal devotion.

One of the church's foremost obligations is to teach clearly. When Christian leaders have so little faith in the redeemed that they feel it is necessary to appeal to secondary motivations for the support of the church and its mission, it becomes difficult to convince the world that Christ changes men and that the hope of the world is in Him. When methods of financing its mission distort or confuse the presentation of its message, the price that the church pays for its earthly accoutrement is unconscionable.

Millions of Americans, including many not numbered in the fellowship of church members, are being urged to gamble for the sake of charities, when formerly they were asked to give. Generations of education concerning the responsibility of all citizens for the welfare of the community is being undermined. Americans have often been praised for their alacrity in giving to good causes. Bingo currently threatens to vitiate the American spirit of compassion and the sense of community responsibility by which this nation's charities have been richly blessed. Bingo is a sword pointed at the heart of America.

When Americans will no longer give freely for good causes, but only to play games that may fatten their purses, the community's voluntary welfare agencies will come upon hard times. Bingo and raffles are not sound methods for educating the next generation to assume community responsibility.

When professional racketeers capture and manipulate games of

chance, their socially disintegrative effect is greatly increased. The extent to which the good names of churches and charitable organizations may be exploited to bring professional gamblers and their games into good repute is of grave concern. Forces for righteousness and wholesome community living may be placed in an embarrassing position if by seeking financial advantage, they should unintentionally aid the predatory forces of community exploitation.

Even if racketeers were successfully prosecuted for a time, churches and charitable agencies could not long expect to retain this source of revenue as a special and exclusive privilege. As soon as bingo were to be considered socially beneficial, as attested by the indulgence of churches and welfare agencies, it could not logically be denied to other groups in need of revenue. It is as gambling becomes widespread that law enforcement becomes difficult and costly.

Bingo, raffles and other forms of gambling have been indicted by some churchmen as immoral practices per se and defended by others as amoral amusements. The fact that they are morally questionable may be a sufficient reason for all churches to shun them as means of financing their work. But regardless of one's views of morality, gambling is a pedagogically unsound and socially undesirable method of supporting churches and charities.

* * * * *

The National Association for Mental Health has cast a bell from chains and shackles formerly used in American hospitals to restrain the mentally ill. It will ring out on May 2 to proclaim Mental Health Month, calling people across the nation to stem the rising tide of mental illness.

Mental illness is a significant factor in alcoholism, narcotics addiction, crime, juvenile delinquency, suicide and divorce. Reminiscent of the compassion of Christ in restoring the Gadarene to "his right mind," the bells will proclaim the right of all men to lead productive and fruitful lives.

The mentally and emotionally incapacitated are still "legion." At least 9,000,000 Americans suffer from mental or emotional disorders. Mental hospitals have as many patients as all other hospitals combined, but these are only a fraction of the number who need care.

To make proper treatment available in time is the goal of the National Association for Mental Health. Churches and church agencies can help by supporting Mental Health Month and participating in the programs of state and local mental health organizations. —W.J.V.

Health and welfare services unavailable to millions of Americans who live wherever

THE CROPS ARE RIPE

by **Monica B. Owen**

Ministry to Migrants—What Is It?

In the Migrant Ministry the churches are united to serve men, women and children who are following the crops. This program is centered in the Christian faith and seeks to share that faith with the migrant, and to develop in him a sense of his personal worth, belonging and responsibility. It seeks to awaken the community to the opportunity and obligation of sharing equally all the protective benefits and warmth of community life. It challenges the local churches to include these seasonal neighbors in their concern and full fellowship. It calls on the state and nation to apply Christian principles to the economy in which migrants live and work.

—Purpose officially adopted by the National Migrant Committee

THE NEW Interdepartmental Committee on Migratory Labor is a landmark in the long history of attempted solutions to the complex problems of America's moving agricultural workers. At last, the Federal departments directly concerned can work together on what should have been recognized long ago as a matter of national concern.

In spite of all that has been written about migratory agricultural workers, many of us still know little about them. Yet each of us is dependent on their labor. Apples from Oregon, cherries from Michigan, lettuce from California, celery and beans from Florida, cotton from Texas – all were picked by the hands of a Spanish-speaking American, an Indian or Negro American, or a man, woman or child from the southern mountain region.

It is a hard life, moving in trucks or cars from South to North, from East to West and back again, a life without homes or friends or permanent ties. Then why "follow the seasons"? The demand for labor pulls these families into the migrant stream; ignorance, lack of skills, poverty and misfortune keep them there.

More than two million workers, if the children are counted,

make up this labor force. The parents are voteless citizens who, excluded from community life, are deprived of the edution, health and welfare services that most of us take for granted.

Problems of migratory families parallel those of the resident community, but their frequency and severity are far greater. Because of poverty and ignorance, unawareness of public health services or exclusion from them on the basis of nonresidency, the disease and infant mortality rates are much higher than in stable communities.

Residence requirements in most states also make migratory workers ineligible for welfare services. Jails are always open to them, but hospitals, schools, welfare agencies and churches far too often close their doors.

Unmet needs

What are some of their social welfare needs? Starting with the babies and young children, there is always an urgent need for child care. When the family goes to the field at dawn to pick until dusk, several choices face them: they can leave the children alone in camp or with a woman too old for "stoop labor"; they can lock them in trucks or shacks; they can lay the babies down between the rows.

A comment in a state bulletin tells the tale: "Farmers are warned to drive slowly through the fields. The children of the pickers are the color of the soil."

Many of the families are large, and when the father deserts or is disabled or dies, Aid to Dependent Children is needed but is usually unavailable because of non-residence. Most migrant children work in the fields as a matter of course from the time they are four or five years old, both because the need for income is great and because child labor laws in most states exempt agriculture. But it is difficult for children to earn enough for their own support. In a northern state there was a pregnant mother whose sole income was earned by her seven- and eight-year-old daughters; yet even she was ineligible for ADC.

Old Age Assistance is needed, but this, too, is unavailable. Migratory workers usually have such strong family ties that no old relative is abandoned, no matter how great the poverty may be. Even when the truck itself is home, the old people are carried along, often under extremely difficult circumstances. For example, the Gonzalez grandfather, eighty years old, blind and deaf, wrapped in an army blanket, rides, eats and sleeps in the truck as it goes from sugar beets in Minnesota to cotton in Texas and back again.

Money saved for emergencies is practically unknown because employment is irregular and wages are intermittent. Frost,

flood or drought inevitably mean crop failure and unemployment. If the grower overestimates the number of workers needed, families must move on. Then they spend days or weeks on the road looking for another crop. Emergency relief is needed, but almost impossible to get.

And what of the handicapped? One wonders what becomes of the deaf and dumb child, the blind boy who picks by feel, the spastic child who spends his life in a field box and the feeble-minded girl left locked in a cabin.

Churches help

The churches together have carried on the Migrant Ministry for many years. In twenty-six states, councils of churches, councils of church women, and state and local migrant committees work with the Division of Home Missions of the National Council of Churches in a partnership for direct service and community education.

Twenty national and approximately three hundred seasonal staff members bring the church into the camps, and enlist and train volunteers. Twenty-two "Harvesters"—station wagons or jeeps loaded with recreational equipment, an organ and an altar, books and games, guitars, sewing machines and a first aid kit—go to the "quarters" and barracks and tents in widely scattered areas.

Programs are varied according to the needs of the migrants and the skills of the staff. Sometimes a child care center is set up. Sometimes there are literacy classes or group programs with children, youth and adults, or recreation for whole families. Staff members, as they discover special needs, provide counselling, make referrals and work toward the extension of the services of public and private agencies. And always there are religious services, for this is a Migrant Ministry in the broadest and deepest sense.

Enlisting others

Yet the church alone cannot and should not assume the responsibility of trying to meet all the needs of migratory families. It must help them to grow in self-respect, in stability, in the skills by which they can better their lives. It must bring them new faith and new opportunity. But constantly it must awaken communities to their responsibility for including migrants in all that they themselves enjoy—church life, school attendance, medical and social welfare services, recreation, and a sense of belonging.

The church can interpret need in many ways: through pilot projects which can then be incorporated into community services; through the spoken and written word; through developing the understanding of employers, ministers and other community leaders. It can, and must, serve as a channel for the flow of in-

formation on protective legislation.

The church is not working alone. Several states now have interdepartmental committees in which the pertinent agencies pool their skills and resources to bring about better living and working conditions. Increasingly, employers are recognizing that when workers are treated well, they become a more stable labor force. One state has a large, well organized child care program. Some school systems are accepting migrant children, and some health departments are providing preventive medical care.

What can social welfare agencies do? They can learn at first hand about the needs of migratory families through staff representation on local and state interdenominational committees. They can work toward the inclusion of migrants in their on-going services. They can help to solve some of the problems through the use of their own developing understanding and their professional skills. They can influence their communities toward a greater sense of responsibility.

If the time ever comes when migratory workers are accepted in our communities as neighbors and friends, when the attitude is one of acceptance rather than rejection, when we recognize realistically the obligation to treat this group as we do other people, then and only then will their deepest needs be met.

PLAN TO ATTEND

OUTSTANDING speakers will discuss "Sources and Resources of Christian Social Work" at the Church Conference of Social Work to be held in conjunction with the National Conference of Social Work, May 29-June 3, 1955, in San Francisco.

Dr. Eugene Carson Blake, president of the National Council of the Churches of Christ in the U.S.A. and stated clerk of the Presbyterian Church in the U.S.A., will speak at the Vesper Service. Dr. Leonard W. Mayo, recently re-elected chairman of the Department of Social Welfare for another triennium, will address the annual dinner of Christian Social Welfare Associates. You will want to hear both of these dynamic speakers.

The Church Conference of Social Work is the annual forum of Christian Social Welfare Associates and an "associate group" of the National Conference of Social Work. The theme of the National Conference this year is "Social Welfare 1955—Progress, Problems and Prospects." Information concerning registration, hotel reservations, and program should be requested from the *National Conference of Social Work, 22 West Gay Street, Columbus 15, Ohio.*

The full program of the Church Conference of Social Work will be printed in the April issue.

Based upon testimony personally offered at a public hearing held by the Desmond Committee of the New York State Senate

Chronic Disease and the Aged

by **Leonard W. Mayo**

THE BEST ESTIMATES indicate there are 5.3 million people in the U. S. who have a chronic disease or impairment requiring 90 or more days of continuous care. More than 28 million people in the U. S. have some form of disabling or non-disabling chronic disease or impairment for which either short-term or long-term care is indicated.

While only 8 per cent of our total population is 65 years of age and over, this age group accounts for 16 per cent of the 28 million and 40 per cent of the 5.3 million noted above who require continuous care over a protracted period.

Philosophy and objectives

The philosophy or point of view of the average citizen with respect to medical care and rehabilitation of young and middle-aged people is clear and generally sound. In brief, it is simply that persons in these age groups who are ill and/or disabled should obtain adequate treatment and care and be returned to productive life as promptly as possible.

There is not the same unanimity with respect to caring for the health problems of the aged. We take it for granted when people of 65 or 70 become ill and incapacitated. We are prone to look upon them as no longer able to pull their full weight in the boat even though they are comparatively healthy; and we grossly underestimate the importance of making it possible for the aged person to care for his daily needs, keep reasonably active, and maintain to the last his full dignity as a human being.

Not only does the self-maintaining aged person lift a burden from the shoulders of his family and the community, but he can frequently add to rather than detract from the wealth and security of the community through gainful employment.

We are no longer a young nation and our objective must be to *conserve life, and extend the productive years* if we are to maintain and man a democratic stronghold in the face of rapidly increasing populations in the communist nations.

On the one hand, we are retiring competent and experienced people at 55, 60, and 65 who are healthy and whose life

expectancy is good, and on the other, we are desperately trying to recruit seasoned and well-trained personnel for business, industry and the professions.

In the face of this it would seem sensible if not essential to review and revise our retirement policies which were established in large part during the depression and in a shrinking rather than an expanding economy.

It should be possible to establish policies whereby retirement, like employment, at least up to age 70, is placed on a selective basis whereby those who are able, competent, and in good health could spend a few more years in a productive capacity. Indeed, a few industries are already experimenting along this line.

Recommendations

The general recommendations which follow are drawn from the report of the Conference on Care of the Long-Term Patient, held on March 18-20, 1954, under the auspices of the Commission on Chronic Illness.

1. Care of the chronically ill of any age is inseparable from general medical care; and adequate care of the chronically ill aged cannot be isolated from a total program for the chronically ill.
2. Care and prevention are equally inseparable; the basic approach to chronic disease must be preventive, and prevention is inherent in adequate care of long-term patients. Persons and institutions assuming care of the long-term patient have an obligation to apply early diagnosis and prompt and comprehensive treatment of the whole patient regardless of age to prevent or postpone deterioration and complications which may produce or aggravate disability.
3. Adequate care of the long-term patient requires arrangements which promote frequent evaluation of patient needs and easy flow back and forth among home, hospital, and related institutions.
4. The cost of programs to provide care to long-term patients should be measured first in terms of human values, of effectiveness, and of productivity. The most economical care is that which returns a person as quickly and as fully as possible to the highest attainable state of health and social effectiveness.
5. With full appreciation of the necessity for adequate institutional facilities, and realizing that some areas do not have such accommodations, and should provide them, the Commission nevertheless feels that henceforth communities generally should place the greater emphasis on planning for care in and around the home.
6. Rehabilitation is an innate element of adequate care and properly begins with diagnosis. It is applicable alike to persons who may become employable and to those *whose only realistic hope may be a higher level of self-care.* Not only must formal rehabilitation services be supplied as needed, but pro-

grams, institutions, and personnel must be aggressively rehabilitation-minded.

Conclusion

The problem of chronic illness must be seen as a whole. It has many parts—but each profession or individual must not act as though the parts with which he is not familiar do not exist, or as though having done something about one part, he has automatically solved the whole.

In chronic illness, as in all aspects of health, we are dealing with whole problems, whole people, whole communities. To recognize the whole person in chronic illness is to recognize all the ingredients of illness, physical, mental, emotional, social, psychological. To recognize these ingredients is to recognize at once the necessity for a wide range of facilities to meet them and the necessity for skillful teamwork in treatment and rehabilitation.

There is one basic ingredient which must never be forgotten and without which any facility, program or "approach" can be only partially effective, i.e., the growing hunger of every ill and aging person for respect, sympathy, affection, and a sense of being wanted. Without these he "dies," though he may continue to survive physically, and with them he has more than an even chance to remain useful and retain his dignity until the end of life.

RELEVANT OBSERVATIONS

1. Adequate provisions for the aged, particularly for the chronically ill aged, will be made only as interest in their problems grows and only as all citizens participate wholeheartedly in the community-organization activity and financing that are essential.

Board and staff members of church-related agencies and the members of all communions should be in the forefront of such developments.

2. Portions of this article which bear on standards for work with the aged should lend themselves to consideration and discussion by all who are concerned with the quality of service offered by church-related agencies.

3. Recommendations made in regard to retirement relate not only to matters of important public policy on which all churchmen should have informed opinions, but bear directly on the current personnel policies of churches, church organizations, and welfare agencies conducted under church auspices.

—LEONARD W. MAYO

SURVEYING THE SCENE

Baptists Build

Expenditures for building expansion in 1954 reported by the Department of Hospitals and Homes of the American Baptist Home Mission Society, Rev. Osgoode H. McDonald, secretary, total $6,785,000.

The figure includes expenditures ranging from $15,000 for the So. California Children's Home to $2,000,000 for the Lahey Pavilion at the New England Baptist Hospital. Major projects included a new building for the Broaddus Hospital of Philippi, W. Virginia, at a cost of $1,575,000, and another for $1,000,000 at Welborn Memorial Hospital, Evansville, Ind.

The Cordova Community Hospital in Alaska, sponsored by the Society, received a new $450,000 plant.

Councils Enter Welfare Field

The Council of Churches of Greater Kansas City (Mo.) is opening a Department of Social Service, writes Gilbert C. Murphy, director of the Division of Church and Community. Keeping pace with Kansas City is the Council of Churches of Greater Houston (Texas), Rev. Virgil E. Lowder, executive Director.

The Protestant Welfare Bureau of the Oakland (Calif.) Council of Churches, Dr. E. C. Farnham, executive secretary, has been admitted to the community chest. Increasing its budget, also with a view to employing a full-time executive for social welfare, is the San Francisco Council, Dr. John A. Gardner, executive director. Chairman of the newly-organized department at St. Louis (Mo.) is Dr. Edwin T. Dahlberg.

A Film and a Play

"Back to Life" is believed to be the first 16mm documentary film about re-employment of recovered mental patients. Made for the Pa. Bureau of Mental Health, it may be rented or purchased from Mental Health Materials Center, 1790 Broadway, N. Y. 19, N. Y. Suitable for the general public.

A one-act play, "Point of Beginning" has been produced by the American Theatre Wing for United Church Women. It emphasizes parental responsibilities in teaching children constructive attitudes and values. Within a 50-mile radius of New York City all performances will be given by a professional cast of the Theatre Wing. A guide for discussion

is available with the script, which was written primarily for May Fellowship Day observed by church women across the nation. *Seen and recommended.*

Chicago Associates Active

The Chicago chapter of Christian Social Welfare Associates adopted Christian vocation as its theme for this year. Plans are being made for an exhibit and a breakfast at the annual Illinois Welfare Conference. Dr. Peter Trutza, recently returned from Europe, was guest speaker at the last meeting of 1954. The editor enjoys reading minutes. May we have yours?

Services Multiply

Colorado Baptists are planning a home for the aged at Canon City. . . . Oklahoma Baptists are raising $150,000 for cottage units at the Murrow Home for Indian Children at Bacone College. . . . Salvation Army's $4,000,000 Booth Memorial Hospital is under construction in Queens, N. Y.

Episcopalians in New York have reopened St. Catherine's Home as a temporary residence for young working women.... Soon to be built is the new $2,000,000 Methodist-operated Arcadia (Calif.) Community Hospital. . . . Seventh Day Adventists opened 31 new medical institutions during the year and treated over 2 million patients in 212 hospitals and dispensaries.

And Multiply Again

A 200-acre estate at Rosemont, Pa., was recently purchased by the Presbytery of Philadelphia to accommodate 60 elderly guests. . . . The Mennonite Central Committee is considering the establishment of its fourth psychiatric treatment center, to serve Indiana, Illinois, Michigan and Ohio. . . . The Rockhill Mennonite Home (Bucks County, Pa.) will be opened for the aged this spring.

The Lutherans in Portland, Ore., who recently purchased 72-bed Fairlawn Hospital for the mentally ill, announce plans for a $450,000 home for the normal aged. . . . The $2,500,000 Willamette View Manor, recently dedicated at Milwaukie, Ore., by the Methodist Church, is 8 stories high and accommodates 310 aged persons in 240 apartments. . . . Methodists plan a health clinic for fishermen on isolated Tangier Island, Chesapeake Bay, and are considering a $4,000,000 hospital for San Antonio, Texas.

People

Catherine Lee Wahlstrom, erstwhile excellent editor and associate executive of the Department of Social Welfare, is the new administrator of the Spastic Children's Foundation in Los Angeles. The Foundation and Training Center has a staff of twenty-one.

Rev. David W. Barry, formerly research director of the National Council of Churches, succeeded Dr. Kenneth E. Miller as executive of the New York City Mission Society on January 1.

Ralph F. Schroeder became executive director of the Protestant Welfare Association, Rockford, Ill., on January 1. He was formerly superintendent of the Norwegian Lutheran Childrens' Home in Chicago.

SIGHTING GOALS

Los Angeles Presbytery adopts statement of purpose and philosophy in social work

by WALTER E. JAMES

SHOULD IT BECOME a community agency subsidized by the church? Should it be an agency of the church established to serve the community? Should it be a combination of the two?

These were questions to be answered when the Department of Community Program and Social Work was organized by the Presbytery of Los Angeles in January, 1953. The Presbytery already had six neighborhood houses in operation, but there had not been a clear definition of their function. Neither had their relationship to the total community, to the church, and to other agencies at work in the community been delineated.

The Church Extension Board of the Los Angeles Presbytery, which was to administer the new department, set out to develop a Statement of Purpose and Philosophy. The goal was achieved nearly two years later.

It may have been unusual that the board decided it was necessary first of all to establish the identity of the department in our *own* minds within the church. Agreement was reached that the Department of Community Program and Social Work would be an agency of the Presbyterian Church in the U.S.A., although its primary function would not be to make Presbyterians of the people being served. It would serve the community as a whole without limitation as to race or creed.

It was recognized that every human being needs to experience the reality of God in his own life and to be in touch with the spiritual resources which enable him to be a whole and well-rounded individual. So it was decided that the department should encourage each person to be active in the church of his choice.

When these premises had been established, a conference was held with the staff of the Youth Services Division, Welfare Planning Council of the Los Angeles Region. The staff includes representatives of Catholic, Protestant and Jewish faiths. The principles agreed upon there were considered further with the staff of the community chest.

Upon the established position of the Presbytery and the supplementary principles evolved in community consultations, a statement was formulated and

adopted by the Church Extension Board. It was presented at the Western Area Conference of community chests, and copies have been requested by many agencies. Having the approval of national leaders of the Presbyterian Church, this "Statement of Purpose and Philosophy" now constitutes the basis for the social work program of the Presbytery of Los Angeles.

Purpose of the department

The statement is necessarily related to the standing rules of the Presbytery, which provide that through the Department of Community Program and Social Work "shall be supervised all social work administered by the Presbytery". The department is also empowered to represent the Presbytery "in social work relationships in the community and in the national Church" and to give counsel to local churches "in matters pertaining to community program especially in the field of group work."

This threefold purpose is further defined in a statement officially adopted by the Church Extension Board. The statement is quoted here in full.

"The Gospel of Christ applies to every phase of life, and the Church must be concerned about all peoples as they live in the world today. It is the responsibility of the Church to minister in Christ's name to the needs of all people. This ministry relates not only to adults and children of our own fellowship, but to all people in the community and throughout the world.

"The Presbyterian Church has established neighborhood houses and centers as an integral part of its total ministry where there is unmet need. The program of the neighborhood houses and centers is based on the particular needs of the people of the community and offers opportunities for physical, social, and spiritual development. These neighborhood houses and centers are directed by professional staff who are members of evangelical churches and who are trained to meet these particular needs.

"The Presbyterian Church has assumed responsibility for financing these projects. In some instances the Church has been assisted by the Community Chests because of service rendered to the community.

"By this sharing of faith we are following the Master's commands. By this sharing of His way of life we are following in His footsteps."

Role of the church

As a preface to its statement of philosophy, the Department of Community Program and Social Work defines social work as follows: "The process whereby the individual is helped to become a mature, adjusted, contributing member of his family, his group, his church, and his community; the process whereby the individual is aided to gain insight and understanding of his own needs; is aided to establish positive, constructive goals and Christian values; and also to acquire the foundation of a well-defined, practical, dynamic faith in God

by which he may accomplish these goals."

The preface then goes on to distinguish between the social service function and other functions of the church, i.e., the church using skills, concepts, and techniques of social work, and the formal worship and formal Christian educational functions of the church.

However, there is no dichotomy at this point. The statement of philosophy as it concerns "the role of the church in social services" states:

"The Department draws on material and spiritual resources provided by churches for the purpose of a ministry in the name of Jesus Christ, and for the extension of the Kingdom of God into all areas of life and among all people. The social service program of the Department must, therefore, be consistent with the general aims and objectives of the church; must be an expression of the Christian life and spirit; and must be a worthy investment of these resources provided by churches for the enrichment and extension of Christ's Kingdom.

"It is assumed that a part of the uniqueness of the role of the church in the field rests in the fact that a vital, dynamic, religious faith is a keystone of democracy, and that a well-defined, practical, dynamic faith does provide a medium for the accomplishing of social work objectives."

Department and community

In fulfilling this role as a Christian social service agency, the department formally recognizes that "the community can be served most effectively if all related social service agencies at work in the community are coordinated and if their services can be made to fit effectively into a cooperative pattern for the good of the whole." Thus, each agency is seen as "fulfilling its own role in a coordinated relationship to the others."

"In fulfilling this community responsibility it is incumbent upon the Department:

1. To preserve its own distinctive identity;
2. To respect the identity, the rights, and the convictions of others, i.e., agencies, organizations and individuals;
3. To cooperate with other related agencies in serving the whole community;
4. And to serve all, regardless of culture, race, or creed."

The department provides spiritual counsel and guidance in matters of religion. "If individuals of other faiths need counsel and guidance they may be referred to those of their own faith." When community funds are used for service rendered by an agency to the community as a whole and not essentially to its own religious constituency, "informal religious, educational and character-building activities shall be interdenominational and nonsectarian in character."

In conclusion, the statement affirms that the social service program shall be conducted in terms of "the highest recognized professional standards."

Bingo!

by Donald Douds

BINGO! is the cry some twenty million Americans nervously pay one billion dollars a year to hear. This is more than is spent on baseball, basketball, football and boxing.

Is anything wrong with that? People say it helps churches, charities, and the community. But does it really help? What is the final result?

Gambling is a moral cancer that corrupts and decays individuals and society. And bingo is gambling—big-time gambling.

In some of the forty-three states where bingo is illegal but "winked at", bingo cash prizes run as high as $5,000 per night. In New Jersey where the legal limit is $1,000 per night, gambling forces are pressuring the state to raise it to $5,000. To support such prizes, the "take" must be $10,000 to $30,000 per night.

With big money in sight, state legislatures are being powerfully pressured to legalize bingo.

Because they do not see the issues clearly, many church people acquiesce or remain silent. To see the issues, let us understand what gambling is and why people gamble.

Is it harmless fun?

Do people gamble for the thrill of taking risks or chances? If so, risks and chances can be found in far more spectacular and thrilling ways—like balancing on the edge of a high building. Risk is not what gamblers seek. In fact, they do all they can to *reduce* risk.

Gamblers study the horses to find a "sure" win and wrack their brains for a "sure" system. Several bingo cards are bought instead of one, to minimize the chance of losing. No, thrill of risk or chance is not what motivates gambling.

Think of all types of gambling—pari-mutuel betting, bingo, lotteries, and the like. Whether they are legal or illegal, isn't the common factor this: *the desire to get something from others without working for it?* Here is the motive for gambling—greed, covetousness. Remove the possibility of gain, and who would gamble?

Gambling is motivated by a combination of greed and laziness. Instead of acquiring wealth by producing it, the gambler wants to get it the *easy* way—from others without earning it. The gambler, like cancer, is a parasite.

Gambling, and this includes bingo, is based on the same motive as stealing—the desire to get what belongs to others without earning it. This explains why gambling is often associated with stealing, embezzlement, and other crimes. This is why the Kefauver Report describes gambling as "our greatest breeder of lawlessness, and the very backbone of organized crime."

As a constantly growing part of our national gambling problem, church bingo is making an increas-

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ing contribution to lawlessness and crime. Bingo is especially vicious because it may look harmless; but it is a beginner's training school for gambling.

A malignant tumor

See what the gambling habit does to those who gamble. It weakens character. It teaches the misleading, lazy, un-American, dangerous idea that it is all right to get money without working for it. This leads to irresponsible and immoral living. To work honestly and industriously for what we want is the American way of life that has made our nation strong. Gambling undermines this.

Those who gamble violate their God-given stewardship to use their possessions constructively and in ways to help their fellowmen. Money is time; time is life. Therefore, money represents life. To gamble with it is to waste life that could be used for the glory of God and the love of neighbors.

See what gambling does to others. It takes more than one to gamble. The gambler is always tempting others to gamble. He causes loss to others who can ill afford it. If, as Jesus taught, we love our neighbor as ourselves, we will not take money from him that we do not rightly earn by serving him. "Love worketh no ill to his neighbor."

It is clear what gambling does to a community. When bingo and other forms of gambling are permitted, professional gamblers, crooks, racketeers flock in like vultures smelling prey. The community's moral life is lowered. Crimes of all kinds increase. Constant, insidious pressure is exerted on law-making and law-enforcing officials to permit more and more gambling and crime. Gambling is a social cancer that corrupts politics and decays civic well-being.

Pillager of charities

An ironic and tragic twist appears where someone would permit gambling for churches and charities. This is a vicious strategy —promoting evil under the guise of religion and charity. Religion is exploited to clothe professional gamblers with righteousness.

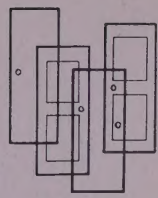
Bingo for churches and charities is a short-sighted way of raising money. It teaches people to shirk responsibility for the community's welfare. Instead of being asked to give for a worthy cause, people are told to gamble for charity's sake and are enticed by prizes to be won for themselves. They come to think good causes can be supported as a by-product of pleasure and gambling.

Once a church or charity embarks on gambling to raise money, it grows harder and harder to obtain gifts from people who care. In the end bingo *hurts* charities more than it helps.

Because bingo is greed, covetousness, laziness, and indifference to community welfare, and because it feeds the selfish urges in people that lead to crime, it is the antithesis of Christian love. Any church that sponsors bingo sells its own soul, for it teaches the very sins it should condemn.

It's an old issue. At the foot of Jesus' cross the soldiers gambled. While Christ gave His life, hard-hearted, greedy, cruel men gambled for His clothes. There we see two ways of life in sharp contrast. On the cross—love, concern for others, self-giving. Below the cross—greed, indifference, self-getting. Which do you choose? Which will you support?

JOB EXCHANGE



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